

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLIII.

SEVENTH-DAY, TWELFTH MONTH 18, 1869

NO. 17.

PUBLISHED WEEKLY.

Price Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

Testimony of Birmingham Monthly Meeting, held the 27th of First month, 1869, concerning our late friend, HANNAH GIBBONS.

(Concluded from page 122.)

In the First month, 1857, she was taken ill. At different times during this illness she expressed, as follows: "I think I feel no condemnation; I have had many struggles, many secret conflicts, known only to Him, who knoweth the secrets of all hearts. My way of getting along has been a little way—a one talent—but as that has been improved, the penny has been given. I think I feel an assurance, that the Arms of Mercy are open to receive me."

On the morning of Second month 10th, she requested her children to sit down in her chamber, and after a little silence, she said, "My aspirations on your behalf have been frequent and fervent,—indeed I may say you are the children of many prayers; but, as 'no man can redeem his brother, or give to God a ransom for him,' I want each of you to seek the Truth for yourselves. If you live, you will have many conflicts, many trials, and may at times be ready to conclude you are forsaken,—seasons of this kind are permitted for our refinement, and self-abasement; but 'He who knoweth our frame, and remembereth we are dust,' will not suffer his seeking children to be tried above what He will enable them to bear,—His name is a strong tower, whereunto the righteous run, and find safety." At another time, "It is the *hidden* life the enemy seeks to destroy, and is unwearied in his endeavors, but what a mercy it is, that 'He that is in you, is greater than he that is in the world.' I have lived many days, and experienced many conflicts, and though I have done little for the Truth, if I have been preserved from marring it, it is of His mercy in whom is all our strength."

After a time of deep exercise, she continued, "It was brought to my remembrance, that the candlesticks in the Lord's house, were to be made of *beaten gold*: implying that the work of preparation for his service must be thorough."

On hearing of a Friend being exercised in the Select Yearly Meeting, on the subject of silent, reverential waiting, and recommending it as one of our peculiar privileges, she said, "It did me good to hear it; Oh! this is what

we want as a Society, silent waiting before the Most High! This *wordy* spirit which is among us, I don't know what it will come to; and yet, I would not check the lisping of a babe in Christ Jesus."

Alluding to the Yearly Meeting, she said: "I think I saw with undoubted clearness, that if Friends gathered under feelings of reverence, and holy fear, and if what was expressed was under the same holy influence, it would have a tendency to gather; but if the wisdom of man gets up, striving to do a great deal, it will make scattering work; it is only that which comes from above can gather there. Oh! that the great 'I Am,' may govern."

Eighth month, 2nd. "And now being so far recovered as to be able to sit up, the frequent breathing of my spirit is, to the Father of Mercies, that He would be pleased to keep me from evil, in thought, word, or deed; feeling increasingly the need of watchfulness unto prayer, that I may be preserved from bringing dishonor on the blessed Truth." In her ninety-first year, she writes: "The present is a day of close trial, and searching of heart to those, who are concerned for the welfare of our religious Society, in its present unsettled state; yet a hope at times arises that as those who are concerned to maintain it on its ancient foundation, keep steadfast through Holy Help, *there will*, in the Lord's time, be a gathering unto them, and our poor Society be favored with increasing settlement, and know an arising, as in ancient beauty."

Eleventh month, 1860. "Being renewedly made sensible that we cannot preserve ourselves, the excellency of retiring often, to wait upon the Lord for the renewal of our strength, was impressively brought before me, attended with desires, that not only the beloved youth, but we who are more advanced in life, might be frequently in the practice of it."

In the fore part of 1862, she was again taken ill, and her recovery appeared doubtful. At one time she said: "I think it is an awful thing to die; I have often looked over the leaves of my life, and think I may say, I feel nothing in my way, which is surely of the Lord's mercy; sometimes I seem left to myself, and then I cannot so well bear my sufferings. As day and night succeed each other in the outward creation, so do they in our spiritual experience; patience seems sometimes almost ready to fail, and there is scarcely any ability to ask for more; at other times, (I hope it is not too much for me to say,) I am comforted with heavenly good, and the promise, 'I have graven thee on the palms of my hands,' &c., is remembered to my consolation."

On recovering from this illness, she writes: "It is unexpected, and not desirable to me to be even thus far restored to health and strength; yet crave to be preserved in patience, 'till He who giveth life is pleased to take it.'"

In her ninety-third year, she paid a visit to a military encampment; of which she says: "After passing a season of close exercise in the prospect, I went in company with other Friends, and saw such as were willing, or at liberty to gather round us; and although sadness covered my spirit on beholding them, yet I was favored to get through the weighty service to my humbling admiration; may all the praise be given to Him, to whom alone it belongs."

"About this time," she writes, "Feeling my mind exercised, and tried with doubts and fears, lest I may through inadvertency, have cast a stumbling block in the way of any, the secret breathing of my spirit is, that more carefulness, more watchfulness, even unto prayer, may be maintained, that so more purity of heart may be experienced; and may'st Thou, Oh! Father who art in Heaven, condescend to be a light to my feet, and a lamp to my path, and enable me to follow thee whithersoever thou art pleased to lead me; 'Cast me not off in the time of old age, forsake me not when my strength faileth.'"

On the 27th of Second month, 1864, she had a slight paralytic affection, by which she was mostly confined to bed the remainder of her life; a period of more than four years. When in much pain she said, "If these 'afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory,' what a mercy it will be. My great desire is, to wait the Lord's time, and that I may not cast away the shield of faith."

During the late war, she remarked: "This grievous war is very distressing to my feelings; brother arrayed against brother. Oh! how often do I desire that the Lord would turn the hearts of the people to Himself, even as a man turneth a watercourse in his field; that wars and fightings may cease, and peace be restored to our once peaceful land."

She alluded to the comfort of having religious sympathizing friends to visit her, but desired more and more to be in the quiet, saying: "I love the quiet habitation." "I have remembered, 'whom the Lord loveth he chasteneth'; I seem chastened, but I trust it is all in mercy; for my refinement and purification; and if I am only ready for the call, it will be through the mercy of God in Christ Jesus." She spoke, as she frequently had done, "of the privilege of attending religious meetings, and greatly desired our young people might value these opportunities, that they might embrace the visitations of Heavenly love and mercy, and regard them with reverence and holy fear." Again, "I often think at the close of the day, whether it has been spent in a manner consistent with a disciple of Jesus Christ; I think it is my daily desire to live, so as to have the approbation of Him who seeth not as man seeth."

When suffering from great distress, she said: "Why am I so long detained here; may I be strengthened to bear all, as I ought. Not my

will, Oh! Lord, but thine be done; be pleased to revive my faith."

Third month, 1867, feeling unusually weak and prostrated, she said: "It seems an intimation to prepare for the close. May the Lord sustain me unto the end, and my dear children also." Subsequently, on parting with one of her children, she revived the language: "Farewell my dear child, do not let the good things of this life choke the better seed. Perhaps I may never see thee again. My hope and trust is in Jesus Christ my Saviour."

She passed the winter of 1867-68, in better health than usual, but often suffered from weariness and nervous restlessness, particularly at night. Her desire for patience, to wait the Lord's time for her release, was often expressed, as also her blessings recounted; a deep, and almost abiding sense of her own unworthiness attended, and the expression that she had nothing to trust to, but the mercy of God in Christ Jesus, was frequently repeated.

Our valued friend was diligent in the attendance of meetings, and useful in the administration of the discipline, to a very late period of life. In meeting, her solid deportment was instructive; her ministry sound and edifying. In social intercourse she was remarkable for christian courtesy, and kindness towards all; cheerful in spirit, patient under affliction, clear in judgment, preserved in great humility, she was green in old age; and the influence of her gentle spirit was comforting to others.

During her last illness, (of just one week,) her mind wandered at times, but had intervals of brightness throughout. At one time she said, "She hoped her 'iniquities and shortcomings would be forgiven, and remembered no more.'"

When suffering from pain and oppression, she desired to be "preserved from a murmuring spirit," and enabled to adopt the language: "Though He slay me, yet will I trust in Him."

On Fourth-day night, she supplicated: "Thy kingdom come, Thy will be done, forever, and forever, and forever." The belief being expressed, that when the summons came, it would be joyful to her, she replied: "I think I may say I have a hope that when done with the things of time, I shall be admitted into the 'assembly of the just of all generations.'"

At another time, "Oh! Lord, my only helper, keep and preserve my soul, I pray Thee, lest after all I have known of thee, I slide, as many have slid, from the path of thy holy commandments." Fifth-day, the last of her life, was one of great weakness and suffering; she expressed much, but articulation had become so difficult, little could be understood. In the evening she said something about being released, and "Why do I linger," and a little after, "I am such a poor creature." Her strength was now fast declining, and about eleven o'clock in the evening, her weary, waiting spirit was gently released from its suffering tenement, and we cannot doubt, was permitted to enter that rest so often longed for.

She deceased the 2d of Fourth month, 1868, in the ninety-eighth year of her age, and sixty-third of her ministry.

"Blessed are the pure in heart, for they shall see God."

Let not another's liberty be thy snare.

The Structure and Care of the Ear.

THE STRUCTURE.

(Continued from page 125.)

The chief use of the Eustachian tube is to allow a free interchange of air between the ear and the throat, and this is exceedingly important; and it is very important, also, that its use in this respect should be understood. Persons who go down in diving-bells soon begin to feel a great pressure in the ears, and if the depth is great, the feeling becomes extremely painful. This arises from the fact, that in the diving bell the pressure of the air is very much increased, in order to balance the weight of the water above; and thus it presses with great force upon the membrane of the drum, which, if the Eustachian tube has been kept closed, has only the ordinary uncompressed air on the inner side to sustain it. It is therefore forced inwards and put upon the stretch, and might be even broken. Many cases, indeed, have occurred, of injury to the ear, producing permanent deafness, from descents in diving-bells, undertaken by persons ignorant of the way in which the ear is made; though the simple precaution of frequent swallowing, suffices to ward off all mischief. For if the Eustachian tube is thus opened, again and again, as the pressure of the outside air increases, the same compressed air that exists outside passes also into the inside of the drum, and the membrane is equally pressed upon from both sides by the air, and so is free from strain. The same precaution is necessary in ascending mountains that are lofty, for then there is the same effect of stretching produced upon the membrane, though in the opposite way. The outside air becoming less and less condensed as a greater height is gained, the ordinary air contained within the drum presses upon the membrane, which is thus insufficiently supported on the outside, and a similar feeling of weight and stretching is produced. The conjuror's trick of breaking a vase by a word rests on the same principle. The air is exhausted from within, and the thin, though massive-looking sides of the vase collapse by the pressure of the air outside; and just as ever so small a hole, made at the right moment in the side of the vase, would prevent the whole effect, so does swallowing, which makes a little hole, as it were, for the moment in the drum of the ear, prevent the impressing or out-pressing of the membrane.

Deafness during colds arises very often, though not always, from a similar cause. For when, owing to swelling of the throat, the Eustachian tube cannot be opened by its muscle, and so the air in the drum is not renewed, the air that is contained in it soon diminishes, and the outer air presses the membrane in, so that it cannot vibrate as it should. This is what has been sometimes called "throat-deafness."

The two little muscles that stretch and relax the membrane of the drum represent a horizontal section of the ear. Each of them passes through a little pulley of bone, and that which relaxes the membrane is shut up in bone altogether except its tendon. One moves the bone that is attached to the membrane, drawing it inwards when it contracts; the other moves the bone which touches the fluid that surrounds the nerve, drawing it outwards, and letting the membrane fall back again. It will be noticed that the membrane

is not placed straight at the bottom of the passage, but slants inwards, and is besides drawn a little inwards at the centre, through being attached to a small rod of bone, about a third of an inch long, which keeps it in its position. This little rod is part of the movable chain of bones, and upon it the muscle which stretches the membrane acts. The membrane is held slightly on the stretch by a small firm band which passes with the tendon of this muscle across the drum. Thus it is kept in tune for ordinary sounds, without needing a constant action of the muscle.

We may now leave the outer part of the ear designed for conducting sound to the nerve; and turn again, for a minute, to the labyrinth in which the nerve comes out to meet the sound. The central sac or vestibule, and the three canals with their expansions, we have already described. Besides the fine powder these parts contain, which is seen under the microscope to consist of little oval crystals scattered among the minute fibres of the nerve, they are provided, also, in some cases, with a number of delicate hairs, by means of which the motions of the small crystals are no doubt rendered still more sensible. All these parts are hollowed in the solid bone—the hardest bone in the body; it is called by anatomists the rock-bone. The delicate membrane in which the nerve is expanded lies in smooth rocky channels, floating in a limpid fluid, which at once surrounds and fills it. A thin wall of bone separates it from the drum, and in this wall the chain of small bones that passes across the drum ends. The chain terminates in a little oval plate, moving lightly to and fro like a minute piston in a very shallow cylinder. If this little piston will not move (which again may be a result of "colds"), there is another cause of deafness.

One word we must still devote to the second part of the labyrinth—the shell-like spiral canal (or cochlea). This, too, is hollowed in the bone, and its very form tells the story of its use. For as the canal, from being exceedingly minute, becomes larger and larger, it gives space for the arrangement of a series of little vibratile chords or fibres, of gradually increasing length (such as the wires of a piano-forte may roughly represent.) These little fibres respond, each of them, to a certain pitch of sound, and are connected each with its own nervous twig. And as in the two turns and a half which the cochlea makes, there are many thousands of these vibratile fibres, ample provision is made for all the immense variety of notes and modulations which our ears are called on to receive. By means of the sac and the canals we are made conscious of mere noises, such as the tick of a watch or the rumbling of a wagon; by means of the cochlea we appreciate music and understand the voice.

Thus, according to the number of the fibres in the cochlea, and the pitch to which, we may say, they are *tuned*, will be the number and the pitch of the different sounds which we can distinguish; and this differs in different persons, especially in respect to the higher notes. There are many persons who hear well enough, yet who never heard the high shrill note of the cricket. And when a sound is made to rise gradually higher and higher, different persons cease to hear it at different times.

This is but a poor and partial account of a wonderful organ, of which those who know

most have still very much indeed to learn. There is much in it to excite our wonder; but, above all, we cannot but stand in amazement before the question, How is it that the motion of the air, the vibration of the membrane, the trembling of the fluid, should impress us with the feeling of a *sound*; should hold us rapt as music does, or thrill us with ecstasy in the tones of a voice we love? That is the great mystery of all the senses. We cannot penetrate it yet; but we can feel, and ought to feel, how wonderful it makes the world. That which seems mere motion in the ear, and in the nerve, turns into joy or sorrow in the soul, it is the source and instrument of aspiration, the vehicle of prayer. If it is all this to us, what must it be to God, who made it, and knows it perfectly?

All the structures that have been described are means used to bring sound from the outer air to our brains, in order that we may hear. Every condition is fulfilled; every step fully prepared for. Nothing is slurred over, nothing omitted, or half done. And it is so all through the world. There is no *slovenliness* in Nature's work; no grasping at quick ends and grudging of the means; for every result the full equivalent is given. This is God's choice; the mode He takes of working. And he who tries or wishes to do otherwise, to take short cuts, or get results without full work performed, thinks himself wiser than his Maker.

(To be continued.)

For "The Friend"

Friends' Freedmen Association. — Extract from a recent Letter.

[Alonzo B. Corliss, writer of the following account, has been employed as teacher by this Association for more than a year; although afflicted with a chronic lameness, he has been earnest and successful in his work, for which many years' experience as a teacher has well fitted him. The plain recital of the cruelty inflicted on a harmless, crippled man, not able to walk at all without crutches, furnishes a sad commentary on the state of society in which such deeds are tolerated.]

Company Shops, Alamance Co., N. C.,
11th mo. 28th, 1869.

To A. H. JONES, SUPT.: * * We yearn for the sympathy of your kindred spirit, and are sure we shall have it when you hear what has happened to us. We will give you a plain account of the terrible affair, to correct the exaggerated reports that may reach your ear. We have received injuries in body and mind, from which we shall never entirely recover.

* * * * *

On the evening of the 26th inst. they [the colored people] sent for me to preach for them, as their minister was absent. After making a few brief appeals to them from the text, "Seek ye the Lord," &c., during which there was some disturbance from masked men outside, I returned home accompanied by two of my pupils. We retired at night feeling at peace with all men. At midnight we were aroused by a beating against the back-door of our house, which is the weakest part of our fortress. Frances, my wife, playfully remarked that the Ku Klux had come, not dreaming that even they would harm us. Soon we heard the low hum of voices in the adjoining room. As soon as we left our beds, four men (?) seized me by my feet and arms and

hurried me away, regardless of my comfort, till I explained to them that my diseased knee would not bear such usage, and pleaded with them to favor it. When they could not silence my irrepressible screams, by striking me on the head with a pistol and threatening to blow out my brains, one of the band relented and offered to carry me upon his shoulders. He pretended to be a "black nigger," and that hence arose his sympathy for me, but he soon wearied and others took their turn, then they tried to make me walk, but I could not without my crutches, then they seized me by the feet and hands again and hurried on. I asked what harm I had done them, they answered, "teaching niggers and making them equal to white folks." They brought other charges against me, which I told them were not true. They said they came from Chatham county, and had only heard of me as a teacher of "niggers," and that I must give it up and leave the State in ten days or they would visit me again and serve me worse. When I started I had on only my shirt and drawers, which were soon torn from my body by the top of the bushes through which they bore me. They seated me on the ground and gave me about thirty lashes—judging from appearance the next day—for I fainted during the operation. They used a raw-hide and several green hickory sticks. I remember being aroused by a kick in my side, and was asked to arise, but I could not. They lifted me up and cut the hair from one side of my head, and painted half my head and face black, then they started off from the thicket where I lay. I asked them the direction of a house. One of them kindly showed me the road, to which I crept, but did not know which way to move to the nearest house; but by the stars I knew the direction of the shops, and soon heard the voice of my ever faithful wife, alone, calling for me. She arose from the bed at the same moment I did, and attempted to tear the mask from the fifth one of the band, and succeeded in getting part of it, and then ran from the house, half dressed, and aroused the whole village. Bands of white men and negroes were soon scouring the woods for me. This caused my persecutors to be in great haste, and to carry me farther than they intended at first. Many were panic stricken and would not aid in the pursuit. Some report that a hundred Ku Klux were in the village, but only five were ever seen. We arrived home at 3 o'clock, A. M. I cannot tell you all * * * the horrors of that doleful night. During the first part of the march I expected they would hang me, and I pleaded with them to let me see my wife once more and pray for myself and them, but they would only allow me to exclaim, "Father forgive! you know not what you do."

I was exposed three hours to night air, without clothing, and hopped half a mile, with the aid of a stick, to meet my wife with my crutches. A mile farther brought us home. Several times I paused from exhaustion. A colored man hastened to bring me my clothes, and offered to bear me in his arms. The full extent of my injuries I am not able to realize yet. I have fears now of pneumonia. My weak knee will not be well again for several years if ever. My best normal pupils can manage the school till I hear from you again, for myself I am silent. While the Ku Klux rule I do not advise you to come here till there is more protection for you; you are doing

more for the cause than I am. The Ku Klux hate a man in proportion as he works for the elevation of the negro. I do not feel worthy to suffer so much for the cause. Perhaps they were allowed to scourge me that I might realize how much the poor colored men suffered during the last two centuries. Many white men have sympathized with me, but colored men knew how to dress my wounds after my wife had fainted in the endeavor, and could tell of more severe whippings they had received from drunken masters whom they still loved. We can only pray that good may come out of it. A conservative member of the legislature now in session, closed up the severest gashes, and spoke decidedly against the outrage. I trust he will work to stop such evils. D. W. cried like a child when he saw the extent of my injuries. The news of my capture flew with the speed of the morning train to Raleigh, and it is reported that soldiers are to be sent, but not at my request. The citizens white and black, promise me protection after the ten days allotted me by the Ku Klux, but I wait your advice. I shall not be able to go for two weeks at least. My pupils and patrons come weeping around my bed side, notwithstanding the threat that every one who came should "have a call soon." I could only weep for fear the same torture would soon be theirs. Pray for me that I may endure these trials with patience. St. Paul and the holy martyrs rejoiced in greater sufferings. The agony of Jesus, my only Comforter, was infinitely greater.

Forewell,

ALONZO B. CORLISS.

P. S. It is with [extreme] effort that, at intervals, I have been able to pen you these few lines which I intended to dictate to another. I cannot move a joint, tendon or muscle in my body, without extreme pain. I send this faint description of the reality to you, as a personal friend, from a sense of duty, not for any good that will accrue to myself, with many fears that it will never reach you, as I am closely watched. You can make such use of it as in your judgment you think best. If you think it will deter others from this noble work, it may be best to suppress the worst features of it. If it can be used to break the power of this terrible "klan" you may use it for that. If it will cause other teachers to protect themselves from like assaults you can circulate these facts among them. I forgot to mention that one of the clan struck Frances on the head with a revolver, to hush her cries for help, but I do not love to think or write more of that dark hour. * * * There were moments in my anguish that I feared that God had forsaken me: but He did not, He softened the heart of one of the klan and caused him to show me as many little favors as he dared, which probably saved my life. He took away my sensibility during the infliction of the worst part of my torture. * * * He gave unnatural strength to my dear companion to continue her cries for me till I heard their faint echo in the distance. I will still have confidence in my God, and call upon Him in the day of trouble. A. B. C.

The Almighty has not left himself without a witness in every heart, which shineth as a light in a dark place; and is no other than the light of the Holy Spirit of the Lord Jesus, "the true light that lighteth every man that cometh into the world."

THE UNPROFITABLE SERVANT.

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May I not do what I choose?

Ah! the gift was only lent,
With the Giver's known intent,
That it should be wisely spent.

And I know He will demand
Every farthing at my hand,
When I in His presence stand.

What will be my grief and shame,
When I hear my humble name,
And cannot repay His claim!

One poor talent—nothing more!
All the years that have gone o'er
Have not added to the store.

Some will double what they hold,
Others add to it ten-fold,
And pay the shining gold.

Would that I had toiled like them!
All my sloth I now condemn;
Guilty fears my soul o'erwhelm.

Lord, O teach me what to do!
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something yet to do for Thee,
Thou who hast done all for me.

THE LAMBS OF THE FOLD.

BY W. L. MILLER.

As o'er thy green pastures thou watchest to-day,
Dear Shepherd, come bither and bless us, we pray;
The flock is now waiting thy face to behold,
Come feed with thy hands the lambs of the fold.

We tell them of Thee,—of thy goodness and love,
Of beautiful pastures in Eden above;
But O! they will wander afar, lest Thou hold,
And bear in thy bosom the lambs of the fold.

We tell them thy love is the wall 'round us here,
That without is a desert wild, fearful and drear.
But they look through the gates, and what they behold
Of earth, is most fair to the lambs of the fold.

There are pathways encumbered with beautiful flowers;
There are fountains, and rills, and fairy-like bowers;
They will not believe, tho' oft they are told,
They'd lead on to ruin the lambs of the fold.

Go out, gentle Shepherd, and seek them, we pray,
For some have begun from the pasture to stray;
The night will be dark, the storm will be cold,
Bring back in thy arms the lambs of the fold.

Their feet are so tender; O! how they will bleed;
They'll find, 'midst the blossoms, the thorn and the weed,
The poison that lurks—the foe, strong and bold;
O! rescue from him the lambs of the fold.

And when, gentle Shepherd, thou need'st them above,
To fill up the pastures prepared in thy love,
Come Thou to the brink of the river so cold,
And bear o'er its waters each lamb of the fold.

—Presbyterian.

A Novel Enterprise.—Freezing Fish by Wholesale.

Among the many articles originated and brought to perfection by the unflagging genius of inventors, says the *Sandusky (Ohio) Register*, we have seen none more generally useful than the new patent refrigerator process, by which meats and fruits can be preserved and transported any distance in any kind of weather. This new process has been improved and adapted to many useful purposes, the last improvement being its use in freezing

Selected.

fish, so that they can be preserved as fresh as when taken from the water.

Ex-Mayor F. Geiersdorf, one of our largest fish-dealers, has put into operation in his packing house this new and perfect method of keeping fish, taking them fresh from the water, and, in a couple of hours' time, reducing each particular member of the finny tribe to a particular solid lump—then cording them up in solid tiers, to be introduced into the markets at the proper time in the winter, when no lake fish can be caught. The process we refer to can be used for shipping fish at any season, by transporting them in the patent refrigerator-cars. Thus fish can be frozen here in the warm days of spring, then transported any distance in the cars spoken of, and unpacked in a state of perfect preservation. The most important use of the process, however, is to preserve the fish, and keep them here in large quantities until the latter part of winter, when fresh lake fish of the best varieties can in no other manner be furnished. The invention is a great and useful one, and constitutes a suggestive subject. This process will introduce into the market reports of our great cities new features, and we shall not be surprised to see in the metropolitan dailies such quotations as these:—"Iced white-fish," "frozen pickerel," "congealed bass," &c. In the winter, or indeed at any season, few edibles are more toothsome than a fresh whitefish broiled to the proper shade of crispness.

On Monday afternoon we visited Geiersdorf's packing house, and were shown by the courteous proprietor the workings of this enterprise. The process is a very interesting one, and perhaps we can give a general idea, though not a scientific account of the manner in which the fish are dealt with, the cool treatment they receive when they leave home, and the style in which they are converted into fish "mummies," and stowed away for future resurrection. The first thing is pounding the ice. Ice and salt are mixed in proper proportions and pounded fine for use in the new patent refrigerators. The next objects noticeable are a number of pans with covers, resembling the "dripping-pans," of household utility, except that each pan has a cover, and is made of heavy zinc. These pans hold one large whitefish, or two small ones. A fish is taken from the pile just collected from the lake, placed in the pan, and the cover put on. The pans are then carried to the refrigerators, of which there are several of very large size, capable of holding many of the pans. A layer of prepared ice is placed in the bottom of the refrigerator, then a layer of the pans containing the fish, and so on alternately, until the refrigerator is full, when it is closed, and the fish left to freeze. The time occupied in freezing is generally about two hours, though F. Geiersdorf informs us that with the proper preparation he can freeze a fish in forty minutes as hard as the "solid truth." After two hours the fish are taken out of the pans and put away in the preserving rooms, and their places supplied with others. A large force of men is constantly employed, and the fish are frozen at the rate of several tons in a day.

There are preserving rooms, where the fish are piled up for use when needed. Descending a ladder through a small aperture in the floor, we go down into a dark room, where men are dimly seen engaged in stacking the fish. In front, behind, and on both sides,

nothing can be seen but the solidified scale bearers, which, at the sides and ends of the preserving room, are piled up to the ceiling, and in the centre of the room we were standing upon six feet of the frozen swimmers. They are piled up like blocks of wood, the smaller ones being frozen in pairs, when two of them can be put into the freezing-pans. There are six of these preserving-rooms, and the fish can be kept in them perfectly fresh and sweet until warm weather. The great merit of the process is the celerity by which the fish are frozen. In other methods the fish are frozen so slowly that their quality is impaired.

Another excellent feature of F. Geiersdorf's establishment is a freezing-room, or reserve-room, holding about one hundred and sixty tons, where he keeps on hand a large amount of fish, to be drawn on in case of emergencies, such as bad weather and poor days, or when fish are short. Thus he is always ready to fill orders and supply the city demand.

On Monday morning the receipt of fish at F. Geiersdorf's establishment was forty-five tons, all of which were disposed of by the following morning, some being frozen and the rest packed and shipped.

Selected for "The Friend."

Gather the Children.

"Gather the children, and those that suck the breasts." Those who are filling themselves with the world's consolations, with the intoxicating pleasures and amusements of a degenerate age; wean them from these delights; gather them to the knowledge of themselves, to a sense of the mercies that are offered them by the Great Author of Mercies ancient and new. "While thy servant was busied hither and thither, the man made his escape," was the vain excuse of the officer, to whose custody a certain captive was committed with the charge, "Take care of this man till I come, and if thou let him go, thy life shall go for his life." No plea of other engagements, nor even want of ability to discharge our duty towards our offspring, will stand us in stead, if, when the Almighty queries with us, "What hast thou done with those lambs I left under thy care in the wilderness, those tender offspring I gave thee in charge?" we have, through neglect, through unwatchfulness, suffered him, or her to go, but we shall most certainly stand accountable for his, or her life. I said want of ability, because I assuredly believe that want of ability will be so far from a palliation of our crime, that it will rather increase our condemnation. Can we plead want of ability to Him who is always ready to furnish us with it, if we are but willing to receive it at His hand? I am of opinion, with respect to many of our youth, that if they had been properly instructed, and carefully watched over; if they could have seen the beauty of holiness shine in the example of their parents, they would not have gone out so widely as they have. O, you parents of both sexes, an important duty is required of you. Example your children in the practice of piety. Example speaks louder than precept; its influence is far more extensive; and while on the one hand you are excited to a faithful discharge of your duty towards them, by the certain hope of a glorious reward; so, on the other hand, the powerful ties of natural affection, the warm solicitude for the happiness of those you love, must

er you up to diligence in the work and service appointed you. "Gather the children." after your attentive care has been employed for their preservation, if, after the forcible voice of example, you have called them to the perfecting of holiness in the fear of God, they will go, they will turn aside into the by-ways and crooked paths of sin and iniquity; they must stand by their own choice. You will have redeemed your own souls, and will be found in your lots at the end of time. A pious crown awaits; you will close your eyes, and open them to the boundless fruition of unmingled joy, in a happy eternity. We do sometimes with sorrow, observe the unweaned labors of a parent's love, bestowed without the desired effect; it is mournful to see children pierce with bitterness and anxiety, the breast that has been their support in their infantile years; to fill that eye with sorrow, that has dropped over them the tear of maternal tenderness; it is a cruel thing for a child to mingle gall and wormwood in the cup of a parent descending to the grave! Let each be assured, that their own portion of gall and wormwood will be doubly increased thereby, in the solemn hour of just retribution. But oh, beloved youth, I earnestly desire that you may never thus widely deviate from the paths of rectitude. It is on you the hope of the present age must shortly devolve; may you wisely choose an early submission to the holy discipline of the cross of Christ, that you may come up as an army for God. Consider the uncertainty of thy stay here; consider the important business of life, and let the love of every *unprofitable delight* be swallowed up in the arduous pursuit of glory, honor, immortality, and eternal life. We are daily instructed by the powerful, eloquent language of mortality. Death invades all ranks, snatches those of all ages from the busy stage of life. She who was yesterday surrounded with nuptial joys, may to-morrow be confined within the cold enclosure of the silent grave.—*Samuel Fothergill.*

Sobriety.

The following observations which we cut from another paper appear worthy of attention. Together with the careful, thoughtful frame of mind which the writer recommends, let us also remember that "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding:"—

"To the young, full of life and vivacity, the idea of sobriety frequently suggests a depressing gloom and an austere gravity utterly at variance with the natural animation and spirit of their years. Admitting it to be an excellent virtue in the mature and the aged, it is yet esteemed heavy, formal and distasteful to youth, and calculated to drain from it the ardor and enthusiasm which are its chief attractions. But it needs no lengthy argument to prove how superficial is such a view. Sobriety or sober-mindedness is simply the predominance of sound reason, and includes the ability of forming correct judgments, and the habit of carrying them out in practical life. No youth would willingly resign any portion of his reason, still less would he desire habitually to act in opposition to it. But properly exercised, sobriety no more damps the zeal or subdues the spirit of youth than it adds wrinkles to the brow of age. It is indeed opposed to folly, absurdity, and extravagance of every form. It prevents extremes, checks

what is ridiculous, restrains folly, but forbids no happy laugh, and curtails no reasonable source of enjoyment. So far from this, the thoughtful use of the reason which sobriety implies, absolutely inculcates the sprightliness and vivacity natural to youth as firmly as the gravity suitable to age.

While the sobriety of youth will detract nothing from its real pleasures, it will, on the contrary, lay the only sure basis for permanent happiness. The principles of truth, justice, mercy and love, which form the foundation of all the happiness that exists in the world, do not grow and flourish spontaneously. Though their germs lie in every human breast, they need the offices of a sound reason and a wise judgment to bring them into fruition. Sobriety in youth will correct mere impressions of fancy and feeling; not sweeping them away, but guiding them into their true channels, and assigning them their proper rank. It will change the fluctuating and alternating results of mere emotion into a steady, calm, independence of mind and conduct, and will give a settled aim and purpose to the life, that shall effectually prevent its becoming the sport of circumstances.

Its tendency to restrain is only manifested in what is evil and hurtful. It lays its gentle hand of warning upon the appetites, passions, tempers and fancies, not to crush them, but to limit their indulgence to the bounds of reason and good sense. Sobriety is needful for the successful pursuit of any of life's objects. A thoughtless, flippant habit of mind, that rushes into ill-advised projects, or pursues laudable ones in erroneous ways, will ensure disaster; while the sober-minded youth who considers all points, adapting the schemes of life to his character and qualifications, and bringing a sound judgment to bear upon all his methods, will rarely fail of attaining his aims. No young person need consider the sober second thought a hard master, but rather a gentle adviser, and a wise though loving friend and guide. It may be regarded as a well-tryed and sympathizing counsellor, leading us not out of the paths of cheerfulness and pleasure, but into those which, happy in themselves, lead to happiness in the future."

For "The Friend."

Teachings of the Holy Spirit, compared with those of Human Wisdom.

May it not reasonably and justly be feared that much of the modern thirst for outward knowledge, and desire for outward teaching, of the letter of scripture, arises too much from a desire to avoid the cross of silent and humble waiting upon God for the teaching and qualifying power and influence of his Holy Spirit, whereby we may be led into all truth, and out of all error? Let us look to it, and see if in many instances we are not drifting *backwards* toward a dependence upon human wisdom and teaching, to the denial of Christ, our only true and safe teacher and guide; the Minister of ministers, the only true Shepherd and Bishop of our souls.

Respecting the vanity of mere outward reading and knowledge, it was stated in a sermon before Queen Elizabeth of England, that "the outward reading of the word, without the inward working of the Spirit, is *nothing*." The precise Pharisees, and the learned Scribes, read the scriptures over and over again. They not only read them in books, but *wore* them on their garments. They were

not only taught, but were able themselves to teach others. But because this heavenly Teacher had not instructed them, their understanding was darkened, and their knowledge was *but vanity*.

And said Calvin, "By this natural wisdom, as a veil before our eyes, we are *hindered* from attaining the mysteries of God, which are not revealed but to babes and little ones; so that," said he, "the first step of profiting in the school of Christ is to give up or renounce it."

Says Thos. Clarkson, "No literal reading of the scriptures can give a man that spiritual knowledge of divine things, which leads to eternal life. The scriptures, if literally read, will give him a literal or corresponding knowledge, but it is only the *spiritual Monitor within*, who can apply them to his feelings, who can tell him, 'Thou art the man.' This is thy state. This is that which thou oughtest not to have done,' so that he sees spiritually (the Spirit of God bearing witness with his own spirit) that his own situation has been described. Indeed, if the scriptures were sufficient of themselves for this latter purpose, the knowledge of spiritual things would consist in the *knowledge of words*. But men of deep learning know frequently less of spiritual christianity than those of the poor who are scarcely able to read the scriptures."

With many amongst us it may not be necessary to plead over again, for adherence to the fundamental doctrine, of the necessity for humble waiting on Christ for the holy anointing, whereby we may be qualified clearly to understand and rightly to divide the word of truth. But yet there are others whose faith seems weak and wavering, and because of this they seem almost ready to believe in the power of human efforts to propitiate the favor of Heaven, to enable them to find acceptance and peace with God, to work out the salvation of their souls.

But to such as these may it be said, ye are warming yourselves with sparks of your own kindling, seeking that perfection through the flesh, which can only be attained by and through the operation of the Holy Spirit working in us, both to will and to do of the Lord's good pleasure. Turn ye, turn ye, Oh turn ye *within*, where is your light and help; for God has not left himself without a witness in the hearts of his children, and will never leave nor forsake them, so long as they continue to look unto Him in humble dependence, having no confidence in the flesh.

What will all knowledge and teachings, even of the scriptures themselves, amount to, without this inward working of the Holy Spirit, whereby alone we are taught and qualified to fill up our *manner and measure* of service, being enabled thereby to walk and work acceptably unto Him who putteth forth and goeth before all those whom he leadeth into service? Surely we are bound by every consideration of duty and interest, neither to go before nor tarry behind the *evident* manifestations of the Holy Spirit for our guidance in the way of life and salvation.

What does it matter to us, whether we are enabled or not, to form a satisfactory opinion as to the mysteries of scripture testimony, if we can only feel the assurance of acceptance and peace with God, through the faithful discharge of our *manifest* duty to Him as revealed in the secret of our souls? If there be any who are wandering so far from the foundation of truth, as to be substituting scripture

knowledge for vital religion, let them be admonished of their danger, before they may have drifted into utter unbelief in the power and merits of Christ, our holy Redeemer, who worketh in and through us, to the praise of his own ever blessed and holy name, and who hath declared in truth, "Without me ye can do nothing;" the truth of which testimony was confessed by George Fox in these memorable words, "We are *nothing*, Christ is all."

The works of the Lord, and these alone, praise Him: all others, done in his name, are but mockery and reproach. All religious teaching or preaching, that hath not Christ for its authority and substance is out of the truth, and will end in sorrow and shame, when the solemn query is addressed, "Who hath required this at your hands?" All the works of man, wrought in his own will and wisdom, without the influence and direction of the Holy Spirit, will surely come to naught so far as any religious good is concerned.

Curious Ancient Dwellings in Arizona.

A correspondent of the *Cleveland Herald*, writing from Arizona, gives an account of very interesting observations made by a party from the military post at Camp Verde, in which vicinity are found numerous caves in the hill sides, that were once occupied as dwellings by a race now extinct. The whole country between the "Sierra Prieta" and the "Mayallow" ranges of mountains is a limestone formation, and full of caverns, some of which are quite extensive. All along the bluffs of the Rio Verde and Beaver Creek wherever these caves exist, they are found to have been the dwelling places of a race of people which has long since passed away, and about which not even tradition tells a tale; but it is generally supposed that they are of a very ancient character, probably older than the Aztecs of Mexico. The observations made were in the vicinity of what is known as "Montezuma's Well." The writer says: "All around the well, in the high walls, were caves, which, too, had once been occupied, and, from their sheltered position, all remain nearly as perfect to-day as they were when abandoned, probably hundreds of years ago. The openings are built up with masonry, through which are left small entrances and loop holes for protection. The walls overhead are blackened with the smoke of their fires, now so old that it will not rub off. The plastered walls show the prints of their hands as plainly as if they were made but yesterday. Corn cobs, pieces of gourds, misical and seeds are found in the plaster, which is conclusive proof that they were an agricultural people, and for a similar reason it is believed that they were a manufacturing people, as a good article of cloth and pieces of common twine have been found in these caves, and which were preserved in the same manner.

To-day we discovered a new cave, which no white man had ever seen before; it was evidently the Gibraltar of this ancient city, the name of which to us is forever lost. Upon entering the great front room, in every direction was seen little rooms, where niches in the rocks had been built up with loop-holed walls, forming as it were countescarp galleries, as interior lines of defence impregnable to any enemy except starvation. Leading from here are numerous passages, which have

not yet been explored. One passage led down into a great chamber, at the lower end of which a stream of water was found, evidently a branch of the outlet to the well. Owing to the poor improvised torch that we had, it was not deemed prudent to explore any of the passages leading from this room.

These caves are a strange place to live in; some of them are up almost perpendicular walls of rocks to a considerable height. And under extreme difficulties, with an incredible amount of labor, they have carried great stones, huge timbers, and other building material, where it is almost impossible now for a man to go.

Stone mortars, upon which they ground their corn, acorns, and misquet beans, pieces of broken ollas, in which they cooked their food, and pieces of pottery, painted and glazed, are found everywhere. It seems as if every habitable place had teemed with life, and that this country was once as densely populated as any of the eastern States of the Union now are.

The most perfect of any of these ruins, and which is in the best state of preservation, is in a cave on Beaver Creek, about one mile and a-half from Camp Verde. It is in a perpendicular wall of rock, between two and three hundred feet in height; the lower entrance is over one hundred feet above the valley below. It is four stories in height, and like all the others, has its interior lines of defence. The floors are elaborately constructed of small timbers, covered with strait sticks placed closely together, and upon this is placed the cement for flooring, usually six inches thick. The upper floors seem to have been constructed entirely for defence. A crenated wall, breast high, overhangs the whole structure, from which can be seen the entire surrounding country, and from its giddy height a stone can be thrown into the river, one hundred and fifty feet below. The excellent state of preservation of the wood, and materials used in these caves, is due to their sheltered position and the hot, dry, climate of the country. Were it not for this, nothing would have been known of these now extinct people.

For "The Friend."

Having come into possession of "A Collection of Christian and Brotherly Advices, given forth from time to time, by the Yearly Meeting of Friends for Pennsylvania and New Jersey, alphabetically digested under proper heads," of which a sufficient number of copies were made under the direction of the Yearly Meeting, to supply the Quarterly Meetings, it is proposed to furnish some extracts for publication in "The Friend."

Under the head of "Charity and Unity," we find the following, given forth in 1727:

"Dear Friends,—As the reports brought up (from the Quarterly Meetings) generally express love and unity to subsist, let it be, we entreat you, the care and true concern of Friends in their respective Meetings, that good grounds for such comfortable accounts may always continue among you. For this is the true ornament and band of our Society, under our Heavenly Head Christ Jesus; and without which formality will take place of substance, and the life and power of true religion will be withdrawn; and you are sensible that the way to stand firm in that unity and love, is, for every member to have a

watch over his own heart, and to examine whether he finds love to God and to the brethren really established there upon all occasions, but more especially when we meet together for worship or discipline. The enemies of our souls and of our peace and happiness is active against us, as is denoted to us in scripture, by his going about and seeking to devour. Some of our elders well remember a day of great trouble in these countries, when one, ambitious to become a sect-master, covered his pride and destructive designs under the pretence of religion. If our adversary now, or at any time hereafter shall assume a different form, and by specious pretences of another kind, seek to divide us in our affection and true interest; let us watch against him here also, so as to avoid the snares laid for us; he knows that our strength is in the Lord, and consists in our being united in love, and bound up together in an humble dependence upon our God; and if this, our enemy, can, by any invention, break those cords, and destroy that union; waste and desolation will come upon us, like a rolling sea. Let us not therefore, dear friends, join with or connive at vice and immorality under any cover; but let us unite and be strong in the Lord against all our adversaries, and their attempts to divide us both within and without. Our interest as men and as christians is one, and every true member must and will endeavor to preserve that interest unbroken and entire."

For "The Friend."

At London Yearly Meeting, 24th of Fifth mo. 1816, Mary Capper says:

"It was remarked, that while many are running to and fro in the earth, in order that knowledge may be increased, the retired humble christian believer, who finds no power to go forth, and can only rejoice with trembling, may, by secret and sincere prayer, be instrumental in the promotion of truth and righteousness."

Christians do not generally comprehend the spiritual life to which they are called. They desire instead of an inward sacrifice, a sacrifice offered on the altar; and costly temples instead of a living church. They seek in men and in ceremonies, that which can only be found in the lively faith of the children of God.—*D'Aubigne's History of the Reformation.*

THE FRIEND.

TWELFTH MONTH 18, 1869.

In the columns of the present number will be found a plain and, we have reason to believe, unexaggerated statement by Alonzo B. Corliss, of a cruel outrage recently committed on him, for no other cause, as we believe, than his devotion to the interests of the colored Freedmen placed under his charge.

To those unacquainted with the dreadfully demoralizing effect of the system of slavery so recently existing in our country, and the manner in which it inflamed the passions of most of the masters, and imbued their minds with prejudice and despite against the servile

It may seem incredible that men making claims to respectability, or pretence to be above the abandoned and degraded, would engage in such an atrocious attack on a helpless cripple, because he was laboring to elevate a long down-trodden race, and to qualify himself for holding a reputable and useful position in the community. But all experience has shown that in a community of life-long slaveholders, even among the class that would not as an insult the imputation of not being respectable, there are not a few to be found who, if not themselves willing to engage in such personal outrages, will yet encourage them, by doing what may be in their power to screen their perpetrators.

It is a sad, but, we believe, an uncontrollable fact, that such are the feelings of hatred and revenge cherished by many Southerners towards the poor negroes, who have escaped from the galling servitude they inflicted unheeded but a short time ago, and towards those instrumental in striking off their chains, that it is hardly probable—unless brought under the transforming power of Divine grace—they will willingly forego the attempt, whenever opportunity presents, to gratify their fierce passions by violence or fraud.

Accounts, similar in character to that we now publish, are received from many parts of the old slave States, and with all its efforts to meet the case, the United States government finds it impossible to secure large portions of the colored citizens from imposition and cruelty.

As illustrative of this subject, we give the following extracts from a report of a committee, having the matter under its care, made at a recent convention of colored men, held at Macon, Georgia; it refers to that State alone, in which it is stated there had been twenty-nine negroes murdered in cold blood within the preceding twelve months:—

"In Butts county, negroes are turned away after six months' labor, without pay, and cannot obtain legal justice; in Burke county, many colored laborers have not received one dollar since 1865; Clay county, average nominal wages seventy-five cents, and cannot get that, after doing the work; in Cass county, handcuffing practiced by white employers, same as in slavery; wages twenty-five cents for men, food and clothes for women; in Cobb county, if a colored man brought before the courts is a Democrat he is cleared, if a Radical he is found guilty; in Clark county, the negroes generally get justice; in Dougherty county, one colored man was whipped and chained, has not been seen since; many colored orphans in the county who are generally bound out to very bad men, many assaults on colored women, no justice in the civil courts; Early county, negroes whipped same as in the days of slavery, no protection under the law, women whipped outrageously; in Jones county, good feelings exist between land-owners and laborers, no outrages except refusal of civil courts to do justice in civil cases; Houston county, same report; Liberty county, same; in Marion county, the colored people are not doing as well as they did during slavery—swindled out of their shares in the crop—whites are still whipping and flogging as usual; Mitchell county, whipping prevails to some extent; Newtown county, negroes afraid to live at home, Ku-Klux outrages frequent, one girl was carried off, beaten, and not heard of since, justices of the peace

refuse to order arrests; no Ku-Klux in Putnam county; Schley county, one woman beaten while defending her child, a lawyer said it was necessary to beat negroes once in a while to make them know their places, schoolhouse burned because a political meeting was held in it, several men in jail were promised their release if they would vote the Democratic ticket; in Tatnall county, the negroes don't know that they are free, cannot hold meetings; Troupe county, all quiet, no outrages; in Wilkinson county, the whites generally pay fairly according to contract, no outrages; in Washington county, the colored people are getting along well, with good wages and no outrages; same in Webster county, except that it is difficult to obtain justice before the courts."

Such being the facts, it is no more than necessary that those members of Congress who are aware of them, and desirous to act with justice towards the millions of colored citizens exposed to these wanton abuses and injuries, should insist upon the vigorous execution of the reconstruction ordinances, and the establishment of a political system which will place a defensive power in their hands. But, next to religion, the great lever for raising them above the deplorable situation into which the white community has been forcing them from generation to generation; is education. Friends have the machinery in working order for performing their part in this good work, and it remains to be seen whether they will supply the motive power, by giving of their abundance.

In the *Presbyterian* of the 4th inst., there is a critique on a recent work published by Max Muller, entitled "Chips from a German Workshop," which is generally interesting and correct. But, after pointing out the radical difference between Christianity and all forms of Paganism, in allusion to the "very mistaken charity" entertained by many for the heathen, we find the following:—

"But, with God's word in our hand, it is blasphemy for us to dispute with Him the justice of condemning the heathen. No charity can be more mistaken than the sentiment which so many entertain with regard to the destiny of the heathen. No greater cruelty can be inflicted on those who sit in darkness, than to cut the nerve of missionary effort, by hinting at the possibility of their being saved without the gospel."

With a knowledge of the truths of holy writ, it would indeed be a sin of the deepest die to dispute the justice of the Almighty in anything; but where all have equal access to the Scriptures, and may be equally competent and concerned to be guided aright in the interpretation of their meaning, it is a very different thing to deny such a construction of that meaning as gives tenable ground to dispute the justice of the Almighty in his dealings with his rational creation. While, therefore, we have no wish to doubt the sincerity of the belief expressed in the extract given, it is marvellous to us how any sincere-hearted believer, as we suppose its author to be, can so wrest the Scriptures, as to suppose that it is impossible for the heathen to be saved without the gospel; understanding "the gospel," here spoken of, to be simply the message of glad tidings of salvation through a crucified Saviour, as the allusion to "mission-

ary effort" implies. The Apostle defined the gospel to be "the power of God unto salvation to every one that believeth," and without that, truly, no one can be saved. "The grace of God, that bringeth salvation, hath appeared to all men," making known the law of God written in the heart, which is one of the distinguishing features of the new covenant, and, we doubt not, even in the poor heathen, deprived, by the providence of the Almighty, without will or act of his own, of a knowledge of the inestimable truths penned by holy men of old inspired by the Holy Ghost—it is sufficient, if he acts conformable thereto, to give him a part in that salvation which was purchased by Christ for all, and is as much a free gift to the christian believer as to the pagan, acting up to the little light he has received.

The Apostle Paul declares that "where no law is there is no transgression," and that "sin is not imputed when there is no law." If, then, the heathen were altogether destitute of the law of righteousness,—the law of the spirit of life in Christ Jesus,—until made acquainted by missionaries or other means, with the truths recorded in the bible, they could not transgress the will of the most High, and, of course, would not be accountable beings. But John saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; and Paul declared that that same gospel, whereof he was made a minister, was preached to every creature under heaven. This corresponds with the witness borne by the Evangelist, that Christ was "the true light which lighteth every man that cometh into the world;" by which light, though it shineth in darkness, and the darkness comprehendeth it not, even the benighted heathen may become obedient to the will of God, so far as it is revealed to him, and be brought within reach of the benefits of that propitiatory sacrifice made for the sins of the whole world. Thus the host seen in the vision of light, is said to have been redeemed by the blood of the Lamb, out of every kindred, and tongue, and people, and nation.

Friends have always believed in this doctrine of an universal saving light, as being clearly deducible from Scripture, and in accord with the attributes of our beneficent Father in Heaven. But to suppose that an infinitely wise, just, and merciful Being, who so loved the world that He gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life, would make it impossible for so large a portion—or any portion—of his rational creation to be partakers of that salvation, because of their unavoidable ignorance of the history of the life, miracles, death and resurrection of Jesus Christ, while in the flesh, is presenting Him in an aspect of injustice, which, to our mind, the whole tenor of Scripture contradicts.

The darkness, ignorance and depravity of the heathen are indeed deplorable, and though we cannot believe they are left dependent on "missionary efforts," which are themselves generally represented to be dependent on the money in other people's pockets, for being brought within the possibility of salvation, we rejoice whenever it pleases the Head of the church to send his anointed ministers to proclaim among them the "good tidings of great joy," announced by the angel to the shepherds. We cannot but think that the

doctrine so often inculcated in the *Presbyterian*, that the atonement made by Christ secures the salvation of a certain number elected thereto from all eternity, by the sovereign pleasure of the Almighty, and that all others, being reprobated from all eternity, can derive no benefit from it, and must therefore be lost, is more fitted to "cut the nerve of missionary effort," than what it is pleased to call "very mistaken charity" for the heathen. If they, or any of them, are among those elected to salvation from all eternity, where is the need for sending them the outward gospel; and if, as is asserted, they are all lost "without the gospel," they must be reprobated, and the knowledge of the gospel cannot change their final destiny: in which case all missionary effort could only inform them of a salvation provided for others. Were the doctrines of unconditional election and reprobation true, the preaching of the gospel can add nothing to the certainty of salvation to those who are elect, nor can it rescue from eternal death those predestined thereto. It renders nugatory all human agency for the salvation of sinners.

SUMMARY OF EVENTS.

FOREIGN.—It is stated that the Viceroy of Egypt has accepted the ultimatum of the Sultan. This directs that the Egyptian army shall be uniformed like that of Turkey, and be subject to the orders of the Porte, through the Viceroy; that the iron-clads of the Viceroy shall be ceded to the Sultan; that the Egyptian budgets shall be submitted to him for approval; that the Viceroy shall carry on no negotiations with the European Powers without permission of the Sultan, and that the Viceroy shall not contract any further loans without first apprising the Ottoman government of the conditions of such loans.

The Ecumenical Council was opened at Rome by the Pope on the 8th inst. The Pope, followed by seven hundred bishops, proceeded to the hall of the Council, amid the ringing of bells and the firing of cannon. The galleries of the hall of the council were occupied by sovereigns and princes, members of the diplomatic corps, and other distinguished persons. The following day was occupied with imposing ceremonies of various kinds, and on the 10th the Pope delivered an address to the Council. False human science and impiety, he asserted, were never before so strong as at the present day, for they were well organized and hid themselves behind pretended aspirations for liberty. But there was nothing to fear, because the church was stronger, and time would remedy the present evils. On the 11th the sessions of the Council were adjourned until after the Epiphany. A dispatch from Rome says, the Pope has issued a decree, providing that in case of his death the Ecumenical Council shall be dissolved, and none but cardinals be allowed to vote for his successor.

Three meetings of the British Cabinet were held last week, on account of the critical condition of Ireland. The ministry has resolved to proclaim military law in Tipperary and Londonderry, and to send 5000 troops to Ireland. On the re-opening of Parliament a bill will be introduced for the suspension of the writ of *habeas corpus* in Ireland. The London *Times* condemns the Orangemen, saying that they answer no end but to perpetuate the idea of two races—conqueror and conquered.

The English Ministry have refused to accept the modifications of the treaty of commerce between England and France, proposed by the latter. Thirteen iron steamers are building on the Tyne for the navigation of the Suez canal. The steamship *Brazilian*, of London, which was built expressly for the Suez canal traffic, has been found to draw too much water. She attempted to make the passage but was obliged to discharge half her cargo to get through.

The London *Times* has an editorial on the Alabama claims, and the writer hopes that the United States government will appoint such men as George William Curtis and William M. Everts to state the facts and law of the case. The message of President Grant was published in the London papers of the following morning, having been transmitted by the Atlantic cable. The comments of the foreign press are generally favorable.

An English company is being formed to complete

telegraphic communication between England and China, by way of India, and to extend it to Australia. A delegation of merchants of Manchester lately had an interview with the Viceroy of Egypt, who assured them he was making extensive preparations to increase the Egyptian cotton crop.

The Russian Emperor has granted a concession for the formation of a company with a right to lay a submarine telegraph cable or cables from Asiatic-Russia to China and Japan, the consent of those countries having first been obtained.

Austria demands the consent of the European Powers to cross Turkish territory that she may reach Dalmatia by land, and extinguish the rebellion in that province. It is reported that the Austrian government has clear and overwhelming proof of the participation of Prussia in the Dalmatian insurrection.

The Spanish Cortes have voted unanimously for the restoration of the constitutional guarantees. That body has rejected the bill indemnifying exiles under the monarchy. In a speech on the 11th, General Prim declared his belief that an immense majority of the people of Spain were in favor of the Duke of Genoa for king, and that in all probability he would soon be called to the throne. The republicans have appointed a committee to investigate the cases of those republicans who are to be tried for their participation in the late insurrection.

The French government has made known to the Ecumenical Council that infallibility is an inopportune question from a religious view, and politically places France otherwise than according to the concordat, and releases her from the obligations there accepted.

Letters from Rome assert that a majority of the French bishops will oppose any declaration of Papal infallibility.

A dispatch from Calcutta states, that the French envoy in Anam had asked the authorities to cede to France the districts occupied by the French in that country.

Some of the sessions of the Corps Legislatif have been stormy and exciting. An opposition member demanding the impeachment of Forcade, the Minister of the Interior, scenes of violence followed, such as have never before been witnessed in the Chamber, and the sitting was adjourned amid great excitement. On a previous day Forcade made a speech in which he declared that the government defended the country against evil doctrines, and the country endorsed it. He was in favor of putting down the evil doers who had disgraced Paris and other towns during the late elections. He assured the Chamber that the government wished to establish liberty, but with firmness and prudence.

William H. Seward and party arrived at the City of Mexico on the 15th ult., and were received at the railroad station by President Juarez and his cabinet, and a commission of notables of the city.

The Cuban news is unimportant. The message of President Grant has disappointed the insurgents. General Ces, ed-s, has issued a proclamation in which he invokes all true Cubans to destroy their crops of sugar and tobacco, in order to deprive the Spaniards of the means of revenue. More Spanish troops have arrived at Havana.

The Austrian Reichsrath was opened on the 13th by the Emperor with a speech from the throne. He favored a conciliatory course in dealing with the Dalmatian insurrection, and announced that important concessions were to be made to the different nationalities.

London 12th mo. 13th.—Consols, 92½. Five-twenties of 1867, 86½; ten-forty, 5 per cents, 82½.

Liverpool.—Uplands cotton, 11½d.; Orleans, 12½d. Sales of the day 12,000 bales. Breadstuffs firmer.

The official list of the persons entitled to attend the great council at Rome is published, and comprises the names of 55 cardinals, 11 patriarchs, 927 archbishops and abbots, 22 mitred abbots, and 29 generals of religious orders—in all 1044 individuals.

UNITED STATES.—Congress.—On the 11th inst., Ingersoll, of Illinois, introduced a bill authorizing an additional issue of legal tender notes, to the amount of \$44,000,000, and moved its reference to the Committee of Ways and Means. Schofield, of Pennsylvania, moved that the bill be laid on the table—this motion was rejected by a vote of yeas 65, nays 88, and the bill was then referred to the Committee on Banking and Currency by a vote of 88 to 57. Bills and resolutions on a great variety of subjects, have been brought before both Houses.

Treaty with China.—Anson Burlingame has received information that the treaty made with the United States has been ratified by the Chinese government.

Florida.—The vote of the people of Western Florida on the question of annexation to Alabama, has resulted in a majority of 501 in favor of annexation.

The Indians.—A circular has been issued from the Indian Office forbidding the visits of delegations of Indians to Washington for the purpose of transacting the business of their respective tribes before the department.

Philadelphia.—Mortality last week, 260. Consumption 31; disease of heart, 13; convulsions, 11; scarlet fever, 17; inflammation of the lungs, 29.

Miscellaneous.—The election in Texas was closer than first reported, and the result is still in doubt, though it seems probable the Conservatives have elected their Governor by a small majority.

In Wyoming Territory a bill has passed the Legislature, and been signed by the Governor, which gives women the right to vote and hold office in that territory.

The official statement of disbursements so far made from the appropriation of \$2,000,000 placed at the disposal of the President by act of Congress to enable him to maintain peace with the Indians, shows the amount expended to be \$356,374, leaving a balance on hand of \$1,643,626. This will all be required to pay for subsistence furnished and to be furnished to the Sioux, Pawnees, Cheyennes and other tribes.

The Markets, &c.—The following were the quotations on the 13th inst. *New York.*—American gold 122½. U. S. sixes, 1881, 119½ a 120; ditto, 5-20's, 1868, 115½, ditto, 10-40 5 per cents, 110½. Superfine State flour, \$4.65 a \$4.90; extra State, \$5.40 a \$5.70; shipping Ohio, \$5.20 a \$5.65; St. Louis flour, \$6.75 a \$9.50; southern, \$6.75 a \$10. White California wheat, \$1.55 a \$1.60; White Michigan, \$1.47 a \$1.50; amber western, \$1.33 a \$1.34; No. 2 spring wheat, \$1.22 a \$1.25; mixed No. 2 and 3, \$1.20. State barley, \$1.10. Oats, 58 a 64 cts. Western mixed corn, \$1.11 a \$1.13; southern white, \$1.06. Uplands cotton, 25 a 26 cts. Rice, 7 a 7½ cts. *Philadelphia.*—Superfine flour, \$4.75 a \$5; finer brands, \$5.50 a \$7.50. Pennsylvania and Delaware red wheat, \$1.27 a \$1.30; Virginia white, \$1.55. Rye, \$1 a \$1.05. Old corn, \$1.08 a \$1.09; new, 80 a 88 cts. Oats, 58 a 60 cts. Clover-seed, \$8.25 a \$8.50. Timothy, \$4. Flaxseed, \$2.25. The arrivals and sales of beef cattle at the Avenue Drove-yard numbered about 2300 head. Extra cattle sold at 9½ a 10 cts.; fair to good, 7½ a 9 cts., and common 5½ a 7 cts. per lb. gross. About 10,000 sheep sold at 5 a 7 cts. per lb. gross, and 3800 hogs at \$14 a \$15 per 100 lbs. net, for corn fed. *Baltimore.*—Wheat, \$1.35 a \$1.38. Yellow corn, 85 a 91 cts. Oats, 56 a 60 cts. Lard, 19 cts. *Chicago.*—Spring extra flour, \$3.50 a \$5. No. 2 wheat, 86 cts. No. 2 corn, 76½ a 79 cts. No. 2 oats, 42 cts. Rye, 73 cts. *St. Louis.*—Choice white wheat, \$1.25 a \$1.30; choice red, \$1.22 a \$1.28; No. 1 red fall, \$1.12½ a \$1.15; No. 2 do., \$1 a \$1.06. New corn, 77½ a 80 cts. Oats, 47 a 48 cts. Barley, \$1. Rye, 80 a 82 cts. Lard, 18 a 18½ cts.

RECEIPTS.

Received from James Bell, Jr., Pa., \$4, to No. 52, vol. 43; from William Mass Jr., O., \$2, to No. 19, vol. 44.

Received from Smyrna, Harrison Co., O., \$10 for the relief of suffering Freedmen, and from West Grove, Chester Co., Pa., \$5, for physical relief in preference to education.

ERRATUM.—In last No. (16) of "The Friend," page 124, and second line of first column, for "tenor," read tenure.

BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

Wanted, a woman Friend to assist in conducting the Boarding School for Indian Children, at Tunesassa Cattaraugus Co., N. Y.

Application may be made to Aaron Sharpless, Street Road P. O., Chester, Co., Pa. Joseph Scattergood, 413 Spruce St., Philada. Samuel Morris, Olney, Philada.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to JOHN E. CARTER, Clerk of the Board of Managers, No. 1313 Pine Street Philadelphia, or to any other Member of the Board.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.